Volume LXXI CHICAGO, MAY 8, 1913 Number 10

UNITY

Freedom, Fellowship and Character in Religion

Official Organ of the Congress of Religion

Vacation Pointers

WHAT TO READ

The Faith That Makes Faithful

By Wm. C. Gannett and Jenkin Lloyd Jones

A little volume of practical sermons. First published in 1886, still going. Thirty-sixth Thousand on sale.

WHAT TO SING

Unity Hymns and Chorals

New Edition

Edited by Wm. C. Gannett and Frederick L. Hosmer

It sings the liberal faith. A Book for the Heart, Home and Church. Order for your church next season and practice the tunes and learn to love the hymns under the trees.

WHERE TO GO

To Tower Hill, Wisconsin

For Samples and Particulars, Address

UNITY PUBLISHING COMPANY

Abraham Lincoln Centre

CHICAGO

CONTENTS

Dreamers.—*Joaquin Miller* 147

EDITORIAL—

Notes 147

The Fourth American Peace Conference 149

American Disparagement of the Japanese.—*American Review of Reviews* 150

THE PULPIT—

Why He Was Debarred.—*Rev. Thomas P. Byrnes* 151

I Heard a Voice.—*Florence Earle Coates* 154

THE SUNDAY SCHOOL—

The Growth of the Hebrew Religion. Lesson X. Jeremiah 155

The Voice from the Pew.—VIVA VOCE 155

Correspondence.—JOHN MADDOCK 156

What Makes Old Age.—*Exchange* 156

THE FIELD—

Five Tours to Europe 157

Modern Evidences of Christianity.—*Charles R. Brown* 158

UNITY PUBLISHING COMPANY, ABRAHAM LINCOLN CENTRE, CHICAGO

WRIGHT & COMPANY
STEAM COAL DOMESTIC
Telephone Yards 5166
Main Office and Storage Yards:
1047 W. Thirty-Fifth Street
CHICAGO

FOR Ice Cream
Unexcelled in Flavor, Richness and Purity, telephone Oakland 290
FROZEN ARTS
743 East 43rd St.

PRINTING
We solicit the patronage of all those requiring First-Class Printing and Engraving at reasonable prices : : : :
Oakland Printing House 161 East 39th Street Phone Doug. 4305

IDEAL CREAM
For Chapped and Rough Skin
PREPARED BY
William F. Datz, PRESCRIPTION DRUGGIST
N. E. Cor. 39th St. and Vincennes Ave.

1902—One Wagon
1911—10 Wagons
and
Four Automobiles
We are patronized by those who desire and appreciate an excellent quality of laundry work.
BISSELL LAUNDRY CO.
Phone Douglas 1003
653-59 39th Street

Drexel State Bank
Cottage Grove Ave. and Oakwood Blvd.
A convenient bank for South Side Residents, where your account will be appreciated whether large or small.
Savings accounts can be opened with one dollar or more, on which three per cent interest is paid.
This bank is open Saturday evenings from 6 to 8 in addition to the regular banking hours.
RESOURCES OVER $3,000,000.00
Oldest and largest bank in this section of the South Side.
Your Account Invited

THE Keeley Treatment
For Liquor, Opium, Morphine and Other Drug Using.
SUCCESSFUL FOR 33 YEARS
and still the best because we keep up to date always
We have remedies which cure the *Tobacco Habit and Nervousness at home* without interfering with business.
Send for Illustrated Free Booklet.
All Correspondence Confidential in plain envelope.
The Keeley Institute
DWIGHT, ILL.
CHICAGO OFFICE:
SUITE 906 RECTOR BLDG.
79 W. Monroe Street

John I. Oswald, Pres. and Treas. Chas. F. Blakely, Vice-Pres.
James P. Kugler, Secretary
THE BLAKELY-OSWALD PRINTING CO.
Printers and Binders
Telephone Wabash 3854 120-124 W. Polk Street, CHICAGO

Advance Roofing and Sheet Metal Works
INCORPORATED
FRANK R. PRIEVE, President
4830-32 Cottage Grove Ave.
Phone Oakland 3776
Sky-Lights and Sheet Metal Works. Gravel, Slate and Metal Roofing

Do Your Rugs Need Cleaning?
Rugs and Carpets Cleaned by Compressed Air and Renovated -- Oriental Rugs Naptha Cleaned
LET US FIGURE ON YOUR RUGS PHONE DREXEL 231
SCHUMANN & CO.
3954 COTTAGE GROVE AVENUE

DREXEL MARKET HOUSE
Fred Welberry—Robt. H. Ramm
GROCERIES, MEATS AND VEGETABLES
3958 Cottage Grove Avenue
Telephone, Drexel 115 Telephone, Auto 73-096
ORDERS PROMPTLY ATTENDED TO

UNITY

"HE HATH MADE OF ONE ALL NATIONS OF MEN"

VOL. LXXI THURSDAY, MAY 8, 1913. NUMBER 10.

DREAMERS

Ah, there be souls none understand,
Like clouds, they cannot touch the land,
Drive as they may by field or town.
Then we look wise at this, and frown,
And we cry "Fool!" and cry "Take hold
Of earth, and fashion gods of gold!"

Unanchored ships, that blow and blow,
Sail to and fro, and then go down
In unknown seas that none shall know,
Without one ripple of renown;
Poor drifting dreamers, sailing by,
That seem to only live to die

Call these not fools; the test of worth
Is not the hold you have of earth.
Lo, there be gentlest souls, sea blown,
That know not any harbor known,
And it may be the reason is
They touch on fairer shores than this.

Joaquin Miller.

W. T. Ellis, in *The Continent,* the organ of the Presbyterians, seems to take comfort in the fact that Joseph Daniels, Secretary of the Navy, is a pillar and a Bible Class leader in the Methodist Church of his town. Perhaps he aids and abets the advocate of the Navy League, who, at the St. Louis Conference, claimed that Jesus was a supporter of a strong navy. Perhaps there is Biblical ability enough in the Navy League to prove that the words uttered in the garden: "Peter, put up thy sword!" is an interpolation, not justified by the Higher Criticism.

Mayor Blankenburg of Philadelphia and certain members of his cabinet have concluded that they must needs go to school, so arrangement has been made for a condensed course of twenty-four lectures on municipal affairs and administration, to be delivered in a three days' session at the University of Wisconsin, for the benefit of city officials. Let other mayors embrace the opportunity. Chicago might well spare its mayor and cabinet for a few days of such tutoring. This is the last of many achievements in the way of popular education inaugurated by the University of Wisconsin.

"The Saloon is going." This is the caption of a note found in a recent number of *The Congregationalist,* which speaks of a hundred miles on the Omaha Railroad, stretching through Northern Wisconsin from Ashland to Spooner, with but one saloon town on the whole route. Hayward, the only "wet" station, retained its "wetness" by the small majority of four votes; and yet Northern Wisconsin is the home of the foreign emigrant, the lumber man, and the copper and iron workers. Surely the American saloon is an incurable pest and growing common-sense, business prudence and political sagacity is discovering this fact. It has got to go!

It is a hopeful sign when the liquor element is willing to discuss publicly the arithmetic of the "dry" movement. If the following Anti-Saloon lesson in arithmetic is not correct, let the brewers and the distillers rectify the error in a way that will satisfy the statistician. Out of the ninety-million, more or less, citizens in the United States, forty-six million of them are living in "no-license" territory. Out of the 2,856 counties in the United States over 1,700 have abolished saloons. More than 500 cities of over 5,000 population each have no legalized saloons, and nine states have state-wide prohibition. If, as certain "wet" philosophers contend, there is more liquor sold after the territory has gone "dry" than before, these figures must be very encouraging to the liquor dealers. We see no reason why they should be so agitated over the matter.

UNITY has been suspected of unkind harshness when it rejoices over the death of weak churches in over-churched communities. But these deaths are not peculiar to any denomination, neither is UNITY's rejoicing over the same a mark of its heresy. In St. Paul recently two Congregational churches, numbering respectively two hundred and fifty and three hundred and forty-three members, came together and had a ceremonial hand-shaking. The old "Park Church" deeded over its property, worth $75,000, to the older "Plymouth Church," gave up its name and disbanded. The *Universalist Leader* of the same date as the *Congregationalist* which records this event, tells of the selling of the Universalist Church in Columbus, Wis., the proceeds of which were turned over to the general Conference. It also records a similar termination of the Baptist and Presbyterian congregations in that "thrifty little city." Let us hope that these deaths and fusions mean that life has come, and that "more abundantly," into these communities.

And now the Vice Commission of Philadelphia is out with its Report, revealing ghastly facts that have long been in existence but unrealized, perhaps denied, by the complacent community. It finds that six and a quarter million of dollars is spent annually on prosti-

tution, of which two million, six hundred thousand go to women who walk the streets. There are four hundred and ninety-nine disorderly resorts, and a total of three thousand, seven hundred and eighty-four "fallen" women. The quotation marks are our own. Where are the "fallen" men? If these greater criminals have still left in them a saving remnant, and if they are able to hold, or win back, a place in "respectable" society, are the women so "fallen" as to be beyond hope or recognition, in the unmerciful estimation of their sisters and brothers? This same report finds that in the "tenderloin" territory there are twenty-five hundred children and young people living in the fifteen most notorious blocks. Philadelphia, like Chicago and other cities that have preceded it in these investigations, has done well in discovering and publishing the facts, but there is no reason why it should stop there. There ought to be civic righteousness, executive ability and moral intensity enough in the city of "Brotherly Love" to lift this reproach; not by hunting the poor, weakened and humiliated sisters, but by laying a heavier hand upon the "respectable" proprietors, and the accursed land owners, who doubtless give a generous proportion of their ill-gotten gains to the "Cause of Christ" and the speeding of his gospel across the seas. Who own these black blocks in Philadelphia? Will even the Vice Commission dare print their names in bold, black-faced type so that "he who runs may read," and Philadelphia be able to fathom the deepest depths of its iniquity?

Perhaps we are too far away to understand the hysterical haste of California to stem, what seems to them, a tide of Mongolians that threaten the Caucasian claim to a quit-claim deed upon that section of God's territory. We believe that there is a deplorable element of race prejudice, unjust accumulations of objectionable things, and an equally unjust elimination of the virtues and the advantages in the situation. We believe that no just sociology can be formulated and no righteous state established which undertakes to deal with humanity in bulk, blaming or commending, admitting or excluding human nature in job lots. To help dispel the opinions born out of race prejudice concerning the Japanese we print elsewhere what seems to us a sober summing up of the situation from the *Review of Reviews* of March, 1912. (See page 150.) Meanwhile, the following figures compiled by the *Literary Digest* for May 3d would seem to indicate that California is suffering from an attack of "anti-Jap" fever. If it is true that according to the census of 1910 there were only 41,356 Japanese in California out of a population of 2,377,549, if it is true that these figures have not been appreciably increased, it would seem, would it not, that California is safely in the hands of white men for a while yet? If it be true that after twenty years of great agricultural industry on the part of the Japanese that they own only seventeen thousand acres in a state that contains twelve million acres of agricultural lands, it would seem, would it not, that there is not much danger of California becoming a Japanese colony, a dependency upon the Nipon kingdom? We suspect there are several plutocratic organizations and individual cattlemen, who are in the business for non-patriotic and purely selfish reasons, who own bigger farms than seventeen thousand acres. If it is further true, as set forth in the pages of this magazine, that the lands owned and worked by the Japanese have in the main been lands reclaimed by them from too much water, or, too little water; if it is true that the Japanese have "worked upon the unsanitary farms on the lower reaches of the Sacramento and the San Joaquin Rivers, and have made the country rich with onions, potatoes, beans and fruits, it would seem as though they may be a national asset to those beyond the boundaries of California who are interested in reducing the cost of living and enriching the American diet. At any rate such haste seems unseemly at this distance, and the dogmatist who hastens to condemn or praise human nature merely on racial lines, seems to us as great an offender against science and economy as against morals and religion.

Dr. Ozora S. Davis, President of the Chicago Theological Seminary, has been making a circuit of western colleges, particularly those affiliated with the Congregational body, in search of clerical material. According to *The Congregationalist,* "The chief contention which he meets is against the sectarian rivalry in the small towns, where the students feel they are put at only a fraction of a man's job. This has been particularly and sadly effective in cutting off the supply among ministers' sons who have come to know the situation only too well." Dr. Davis's method is to take with him two or three students from the Seminary, whose expenses are paid by the Y. M. C. A. These young men "enter intimately into the college life during their stay," and such desirable material as these students may be able to "spy out" Dr. Davis is supposed to impress duly with the attractive character of ministerial work. Doubtless the sectarian situation in small towns is an element, but is there not something back of that? Does *The Congregationalist* tell the whole story? Is it not true that the academic soil is unfavorable to the growing of ministers who still in some way are supposed to be committed to a creed or creeds, and the interpretating of religion and the Bible in terms of theology not consonant with the revelations of science, the conclusions of scholars, and the human needs of today? The Congregational Church may well claim to be the most tolerant, open

minded and progressive of the so-called orthodox denominations, but it has a solid body of "deacons," "sewing society leaders" and "missionary workers," who do not hesitate to pronounce upon the fallacies, the dangerous tendencies and unchristian conclusions, which any honest young man who has profited by his college course, and has a free mind and truth loving spirit, is bound to declare. And still more discouraging than these classes, which always possess the saving grace of sincerity, lies that great mass of young men and young woman who are socialized on superficial lines, who lack intellectual earnestness, and are wholly indifferent to the intellectual problems involved in religion. It is all very well to apply evolution to the problems of creation, higher criticism to Biblical study, and to transfer the main quest of religion from a post-mortem kingdom in the skies to an ante-mortem kingdom on earth, but no one knows better than the leaders of the Congregational Church themselves that to promulgate these conclusions without halting qualifications in the pulpit, is to place the young minister at once in a questionable situation. The "bulk of his congregation," the "young men and women in the parish," the "leading citizens of the town," may uphold him, but those who occupy the "Amen" corners, particularly the guardians of the "faith once delivered to the saints," will place him among the "suspects." What is true of this freest of the orthodox sects is more or less true of all the sects. The synthesis called for in small towns can never be realized until the basis of such coming together is rational, progressive, spiritual, and not creedal; ethical, and not doctrinal. We rejoice to believe that such itineraries as that recorded of Dr. Davis, the President of the Chicago Theological Seminary, will hasten the coming of a happier day for the ministry and the more effective service of the church.

The Fourth American Peace Conference

The Senior Editor was again away from home last week. He was in St. Louis attending the above conference. From the standpoint of UNITY this conference was of vast importance, representing a movement in the presence of which all other movements pale in significance. The settings were such as would befit a great world movement. The traditions of St. Louis are academic, it has been a city congenial to philosophy, a city built by lovers of freedom. During the war it was a loyal city. It has always been a city foreign in its immedate antecedents but loyal to the core to the United States. Perhaps more than any other one city it deserves the hyphenated title of German-American. For many years the peace cause has been championed on the floor of Congress by the German-American representative from St. Louis, Hon. Richard Bartholdt, whose name is more familiar among the peace workers of Europe than perhaps among those in this country. It may be another case of "a prophet being without honor in his own country." He was President of the Congress.

St. Louis was in its most dainty spring robes. The weather was most benignant, the hospitalities most cordial, the attendance at the various sessions abounding.

Indeed, the complex program was such as no one attendant could compass either with mind or body. So far as we could learn the great program, reaching from Sunday to Sunday, was realized with scarcely a failure. The single noticeable disappointment was occasioned by the absence of Secretary Bryan, which was justified by the fact that he was indeed "about his father's business."

Naturally the "lion" of the occasion was Andrew Carnegie, who was there in fine form and radiant enthusiasm. His opening address would have reflected great credit on any man even though not a millionaire. His arguments were so cogent, his spirit so infectious that he and his audience forgot the dollars. The representatives of foreign nations, particularly of our South American neighbors, were welcomed, honored and listened to with delight. Business, professional men and diplomats were there, but perhaps the most characteristic thing of the conference was the academic quality of the attendants. The number of college presidents and professors was confusing as well as inspiring, including representatives from the halls of Quaker Swarthmore, Pennsylvania, via the State University of North Dakota, out to the Leland Stanford of California.

We cannot attempt within our limits to give any of the proceedings. As much of it as can be gathered into print will doubtless appear in due time, and the volume when published will be encyclopedic in its range and scope. It may be safely taken as a handbook on the war problem, brought down to date.

Any comparison would be invidious. Enough to say, that all the meetings were largely attended and the long program enthusiastically received; many side events not slated were improvised and contributed much to the influence of the whole, particularly by way of local impress.

Such a side event was a meeting at the Central Union High School, which it was the privilege of the writer to attend and address. Fifteen hundred responsive boys and girls sat for over two hours with explosive enthusiasm, sandwiching the addresses by the Ambassador from Peru, Mrs. Edwin D. Mead of Boston, and "the man from Chicago," with such singing as it is rarely the privilege of mortals to listen to. Only one event of the Congress fell flat and was endured with silent fortitude, and that was the attempt

of the aggressive Navy League, through its Secretary,—who came all the way from Washington in order to try to persuade that body of special students and expert leaders of the Peace movement, that every battleship was a dove bearing on its wings the angel message of "Peace on earth and good will to men." It simply did not work. Those gathered at St. Louis had seen through that pretense, had already exposed the fallacy on historic, economic, psychologic and ethical grounds.

The Conference at St. Louis was not a Sunday School Christmas exercise, to chant the angel anthem brought from the clouds, but it was a gathering of statesmen and the students of statesmanship, who believe that the United States has no need of battleships, that there is no reason for believing that the one hundred years before us will leave us more exposed than the one hundred years just ended. We have never had a war with a foreign power except of our own provoking, to our own humiliation, and, in the long run, to our own condemnation.

One who attended the "prize, contest" meeting where five or more colleges contested, declared it one of the most interesting, suggestive and encouraging of the whole series. The auditorium of the Third Baptist Church was packed with two thousand people, Professor Thwing of Western Reserve, presiding. Mr. Vernon M. Welch of Knox College, Ill., took the first prize of $100 and John Leo Tierney of St. Louis University, a Catholic institution, we believe, took the second. The man from Illinois said "Peace is the offspring of new social forms and modern commerce," but space forbids quotations; these, the extended reports in the local papers offered abundantly. In the future, as in the past, the columns of UNITY will be loaded with arguments and pleas, not for peace in the abstract, not angel messages, but anti-war in the concrete,—timely arguments for the law making centers of the world. The man who says he is for peace and votes for battle-ships may be a patriot, maybe honest, but he is no friend of the movement represented by the St. Louis Conference. That for which the workers who composed it stand may be defined under the following heads:

1. Limitation of armament.
2. Reduction of armament.
3. Disarmament.

This logical movement to be furthered by:

4. Neutralization wherever possible, such as private property on the high seas during war times, the Panama Canal,—the great trade-ways of the ocean, etc.

5. The development of diplomacy on the theory that nations are friendly partners in civilization, not jealous rivals.

6. Making war impossible, not through multiplying the munitions of war but by pacific treaties.

7. By the perfection of the Hague Tribunal, making it the interpreter of international law, so that any dissatisfied power may summon an assumed offender to court, the decisions of that Tribunal to be final and if need be enforced by an adequate international police force, on water, or, on land. This international police must never be confused with standing armies and military munitions of war.

8. The United States by virtue of its geographical position, its theory of government, and its providential opportunity is to lead in all this, not follow. It is to initiate and not wait. This waiting for others, is a cowardly attitude, non-prophetic and non-productive. Washington, Jefferson and Lincoln have set a pace which it is for the United States to keep up, to glorify, and not to shame.

American Disparagement of the Japanese

(See page 148.)

One of the most remarkable phenomena in the history of modern nations is the curious revulsion of feeling against the Japanese manifested by the American public and the American press. That such revulsion exists, cannot be gainsaid. The commercial honor of Japan has been assailed. It has been falsely said, for instance, that Japanese banks employ Chinese tellers because they dare not trust their own people. It is commonly said that whereas Chinese can be relied upon for fair dealing in business transactions, no such confidence is to be placed in the Japanese; and that, consequently, in the great struggle for prizes in the arena of trade and industry Japan must be excluded on account of the low status of her business morality. Finally, there is the ever-recurring talk of Japanese designs upon America, which all citizens who have the true interests of their country at heart must condemn as both foolish and criminal. As ameliorative of such regrettable conditions, utterances like those of President David Starr Jordan in his address at Clark University, printed in the *Popular Science Monthly*, deserve the widest circulation. As to the origin of these misrepresentations concerning Japan, he says:

> Just after the Russian War, when America's sympathy was almost wholly on the side of Japan because the attitude of Russia was believed to be that of wanton aggression, a series of anti-Japanese articles were published in various American newspapers. Who wrote these articles and who paid for them, I do not know, but their various half-truths and falsehoods had an unfavorable effect on American public opinion. All sorts of half-forgotten slanders were revived and followed in their wake.

President Jordan deals with certain specific matters concerning which American public opinion, as represented in the press, is hostile to Japan. Regarding the question of Japanese emigration to Hawaii and San Francisco, he remarks:

> The Japanese are not spontaneously colonists. They will go to other lands for study or for trade or for higher wages. But they go with the hope to return. The coolies went to Hawaii solely under the incentive of higher wages. When Hawaii was annexed to the United States the shackles of their slavery were thrown off, and the same impulse of higher wages carried them on to San Francisco, Seattle and Vancouver.

There was and is a very great demand for Japanese help among the orchardists of California. No other labor has been adequate and available, and it is not easy to see what the fruit interests are to do without Japanese help. In this work the European laborer has scarcely entered into competition. . . . A large portion of the Japanese laborers avoided the orchards and established themselves in the cities where, as laundrymen, restaurant keepers, draymen, carpenters and the like, they entered thus into competition with the American laborers, the most of whom in San Francisco were recent immigrants from Europe. . . .

In this condition of affairs, a definite agreement was made with the Katsura Ministry of Japan, that no passports for America were to be issued to Japanese laborers, that the responsibility for discrimination should rest with Japan, and that all holders of Japanese passports should be admitted without question. This agreement has been loyally and rigidly kept by Japan.

In reference to "the ancient falsehood that Japanese banks employ Chinese tellers because they cannot trust their own people," President Jordan observes: "Of all the banks in Japan only one, the Yokohama Specie Bank, which does a large Chinese business, has ever had a Chinese employe."

In the San Francisco "school affair," which was "unfortunate, although in itself of no significance whatever," Dr. Jordan is not certain that the sending of Japanese children to the "Oriental School" was a violation of the treaty; but, whether or no, he considers it to have been a mistake to have made the matter one of international diplomacy.

The extravagance of the press in both nations stirred up all the latent partisanship in both races involved. On the one hand the injuries to the Japanese children were grossly exaggerated. On the other hand, gratuitous slanders were invented to justify the action of the school board. This action was finally rescinded at the request of the President of the United States, who uttered at the same time a sharp reprimand to the people of California.

The net result of the whole affair was to alienate sympathy from Japan.

Last year the troublesome "fur seal" question was settled by treaty with Russia, Japan, Canada and the United States, and "there is not now a single cloud above the official horizon as between the United States and Japan." The Japanese are fond of saying: "The Pacific Ocean unites our nations, it does not separate." Naturally, President Jordan is severe upon the purveyors of war rumors:

War scares are heard the world over. The world over they are set going by wicked men for evil purposes. In general the design of purveyors of international slanders is to promote orders for guns, powder and warships. There are other mischief makers who hope to fish in troubled waters. . . . Japan recognizes the United States as her nearest neighbor among the western nations, her best customer and most steadfast friend. Her own ambitions and interest lie in the restoration of Korea, the safeguarding of her investments in Manchuria and in the part she must play in the unforetold future of China. For her own affairs she needs every yen she can raise by any means for the next half century. For the future greatness of Japan depends on the return of "the old peace with velvet-sandalled feet," which made her the nation she is today.

Reprinted from the American Review of Reviews of March, 1912.

Guard with yourself that treasure—kindness. Know how to give without hesitation, how to lose without regret, how to acquire without meanness. Know how to replace in your heart by the happiness of those you love, the happiness that may be wanting in yourself. Keep the hope of another life. It is there that mothers meet their sons again. Love all God's creatures. Forgive those who are ill-conditioned, resist those who are unjust, and devote yourself to those who are great through their virtue.—*George Sand.*

THE PULPIT

Why He Was Debarred

Sermon by

REV. THOMAS P. BYRNES

Text: Lake ix:49-50. "Master, we saw one casting out devils in thy name and we forbade him because he followed not with us."

"And Jesus said unto him, forbid him not; for he that is not against us is for us."

We have in this answer of Jesus in the text an illustration of his broad charity and splendid good fellowship. John in his spirit of narrowness proposed to stop every man from doing good, and from using the name of the Master, unless he came into his particular group of workers. But Jesus, with that broad spirit of generosity which ever characterized him, said to John, "Forbid him not, for he who is not against us is for us."

He who is casting evil out of the lives of men, he who is doing good in his own way, he who is building up the spirit of righteousness in the community, is on our side, and is helping on the great cause we all stand for in our work. This was the broad position which Jesus took in this particular case.

My friends, I take this text because it applies to the question which I am to discuss tonight. For the question which I wish to discuss is involved in these words, and in the decision of Jesus in this case. For I wish to take up in its practical form the broad question of Christian and religious fellowship. For the fact that I have been debarred from membership in the Ministerial Association of this city, involves this question of Christian fellowship.

My claim at the outset is that in this matter of religious fellowship Jesus is on our side, or that we are on the side of the great Master. My contention is that the Ministerial Association of this city has taken the position of the narrow disciple, when it says we deny you fellowship in our organization because you do not accept our brand of Christianity, and Jesus answers them in the above text: "Forbid him not, for if he is doing a good work in this city, he is on our side and helping on the common cause for which we stand."

Now, my friends, this is a larger question than the fate of one man; this is a community question, it is a life question. For I take it that this large audience here tonight is not interested especially in the fate that has befallen me as an individual in this matter. For this is a question in one sense which concerns us as free men, in the larger social life of the community. What are the principles of fellowship which should prevail in a free and enlightened community where a great variety of religious opinions and honest convictions exist? For I make this proposition right here that if a small group of my professional associates can cast me out from their professional organization because I stand by my honest convictions, then the larger organizations of this community can do the same with you laymen and laywomen for the same reason if they so desire, and social life, good fellowship and good feeling would be an impossibility in a community of great diversity of thought and opinion.

Now, what are the facts in regard to my being "Debarred from membership" in the Ministerial Association of this city.

In the first place, when I came to Erie nearly eight years ago, the Ministerial Association had no doctrinal test for its membership. It had been organized and run on that basis for some twenty years. All ministers in good standing in their respective churches and settled over a church in Erie County, Erie City or vicinity, were accepted as members. Under this plan I went into the organization on my arrival in Erie, and continued as a member for seven years. During that time I addressed the association on many occasions, served on its various committees, and took part in its regular work.

During my seven years of membership in the association I never had any controversy over religion or theology with any of its members, nor with the association as a whole. I never took advantage of my membership to present my Unitarian doctrines on its floor, nor to propagate my doctrinal ideas in any way. In my addresses I usually took subjects of general interest, dealing with social questions or subjects that did not naturally run into theological controversy. I went along this way for seven years without a ripple of trouble that I was aware of.

About a year ago a member introduced a resolution at one of the sessions limiting the membership to those of evangelical persuasion. This resolution was tabled and four members withdrew from the organizations as a protest. While my name was not mentioned in the discussion of this resolution, yet it was generally understood that I was the one at whom it was aimed.

The matter ran along until the close of the association for last year, when at the last meeting they adjourned sine die. This many of the members seemed to understand meant that the association had disbanded, which proved to be the case.

Some time last October some of the clergymen of the city got together and organized a new association. I received no notification that this organization was to be perfected. After it had been organized I received no invitation to attend its meetings or become a member of the body. But as I had been a member of the old organization, and as I was on the best of terms with all its members, and as I had had no trouble or controversy with any of the clergymen in its membership, and as I had enjoyed my membership in the old organization, and as I am a believer in the broadest and most friendly kind of religious fellowship, I attended a meeting of the new association in November, and applied in person for membership in it.

My application was referred to the membership committee. In due course of time the membership committee sent me a note the substance of which was that as the Unitarian Church of which I was pastor was not included in "The Federation of the Churches of Christ in America," therefore they could not recommend me for membership in their association.

So you see the facts of the case boiled down are simply these, that I was barred from my professional associates, and from fellowship with them in their ministerial body, because I am a Unitarian, because I hold different theological convictions and teach a different kind of Christianity than they do. That is the main reason. The only other reason I have heard of was suggested by one of the ministers in the discussion of the resolution to change the basis of membership in the old organization so as to get me out, *because* some of "his young men were coming to hear me preach."

Now the orthodox members of the association had a majority, and they could disband it if they saw fit. They had the majority and they could organize on a basis to bar me out if they so desired. But I claim that by barring me out because of my Unitarian convictions they have repudiated Christ's principles of Christian fellowship. Jesus extended his hand of fellowship to all honest men and workers for the right. So I claim that our willingness to fellowship with the other clergymen of this city, though differing from them on some points, is more Christian than their refusal to accept that fellowship.

My claim is that in our broad spirit of Christian fellowship, we stand on higher grounds than they do. So you see, my friends, when we get down to the bottom facts in the case, they have not so much barred me as an individual and a person, as they have debarred Unitarianism as a doctrine and a religion. My personality sinks into unimportance in the matter. What they have thrown out is one of the great modern religious movements of our time. So let us see what is this awful teaching which the orthodox ministers of this city will not allow a place in their Monday Christian Parliament of Religion.

Why should a Unitarian minister be debarred from the Ministerial Association of Erie, when they are not in other towns and cities in this country?

Unitarian ministers sit in the ministerial bodies all over New England and in the South and West. Is it because Unitarnism is much more undesirable in Erie than in other places?

Why should I have been allowed to sit with them for seven years and then be debarred? Is my Unitarianism a more dangerous heresy now than it was seven years ago? So far as I am conscious of it I am standing for and delivering the same message which I did the first year I came here.

The fact is the Ministerial Association of Erie has taken a step backward in this act. It has gone back to the bigotry and intolerance of the middle ages. It has put itself out of harmony with the best spirit of our age, which is the spirit of fraternity and co-operation.

The Unitarian Church stands for this spirit of fraternity and co-operation in religion as in other matters. We stand for open fellowship in religion. We have two mottoes which describe our movement and purpose as well as any two mottoes that I know of. They are as follows: "We stand for the establishment of truth, righteousness and love in the world." The other is: "We stand for Freedom, Fellowship and Character in Religion." By this we mean we stand for the broadest religious fellowship in the spirit of freedom. We stand for the unity of the spirit in the midst of the greatest diversity of thought and conviction. So in accordance with this spirit I have been more than willing to work with every minister, every church and every class of people in this city for its moral and religious upbuilding.

In the first sermon which I preached in this city as pastor of the First Unitarian Church, I said, among other things, that "I will be more than glad to ally myself with the moral forces of this community and to work with all churches and religious people

so far as they will allow me for the spiritual upbuilding of the people here."

And I say tonight, that so far as it has been in my power I have kept that promise to myself and to the community for the last eight years. So far as I am concerned I am ready to go on keeping the same promise if the people of this city will allow me to do it, and welcome my fellowship and co-operation without calling on me to sacrifice my deepest convictions. I say this because I believe in this kind of religion, in this kind of spirit, and in this kind of a church. I believe that fellowship among men in the modern world ought to be allowed to cross the lines of dividing intellectual beliefs, creeds and dogmas. I say this because the broadest fellowship is essential to the best kind of work among men. It is essential to civilization, to any kind of masterful work done for humanity.

How are we going to get the work of the modern world done if men are going to insist on withdrawing from all those people who do not agree with them?

In the business world we expect to deal fraternally with men of all varieties of religious opinions. I hold that it is not a legitimate reason for a man to withdraw his trade from an honest man because he differs from him in religion. If the man's goods, service and prices are right, a difference of religious opinion is no ground for withdrawing business fellowship. The same rule applies in politics. I believe political fellowship ought to cross all theological lines. I hold that a man's church affiliations ought not to militate against him as a citizen, or as a useful minister of the state. What I mean is that as citizens we ought to vote for the right man for political office though he may differ from us widely in theology.

Now that is what the Unitarian Church means by open fellowship in religion. It means that we give our religious fellowship and co-operation to those who disagree with us in opinion. It means that we join our forces willingly with others regardless of theological lines. This is not only a theory with us, but it is a practice as well.

Unitarian money has gone into every good cause in this community regardless of theological divisions. Good Unitarian money has gone into the Y. M. C. A. building in this city although we are not allowed to become working members, voters or office holders in the organization. But our spirit of good fellowship is such that we will often help a good cause where our rights and proper recognitions are ignored.

We believe in this spirit of broad fellowship because we found our movement on the spirit of Jesus. We stand for this open fellowship in religion because we hold that it is the heart and core of the religion of the Great Teacher and Master who taught the law of love among men. We make this spirit of fellowship one of the important planks in our religion. So you never find a true Unitarian or a genuine Liberal opposing a man for office, for business success, for social position of any kind on the ground of his religious convictions or affiliations. You never hear of a Unitarian or genuine Liberal in religion withdrawing his fellowship from a man because he differs from him in religion.

This is not because we are not strong in our religious sentiments and convictions, for we are. But no matter how strong our own sentiments may be we do not believe in withdrawing our fellowship from a man in order to coerce him into our way of thinking. In fact we do not believe in religous coercion of any kind. We believe in, and rely entirely on, reason in religion and persuasion, in argument, the power of truth and the sweet simplicity of our faith, to win its way into the minds and hearts of reasonable men and women. We do not regard religious persecution of any kind as a legitimate way to propagate our faith, not even the mild form of religious persecution which takes the form of the withdrawing religious fellowship.

But some people say these ministers had to draw the line somewhere. That the Unitarian faith differs in many respects from the orthodox faith so that a real fellowship was impossible.

Well, my faith does not differ any more widely from theirs, than theirs does from mine. They ought to have been able to stand my heresy, if I could stand their orthodoxy, especially as I never aired my heresies at the meetings, while their orthodoxy was naturally presented as the regular thing at nearly all the meetings. Besides there were forty-five or fifty of them to only one heretic, so they ought to have been able to have held their own in any clash of opinions.

No, my friends, human fellowship is so valuable a moral and spiritual asset in this world that one of the missions of the Unitarian Church is to increase its power and influence among men.

Somebody has said that "Fellowship is heaven, and the lack of it is hell," and I believe it. I am so sensitive myself to the kindly greetings of my fellowmen that no man or set of men can withdraw their fellowship from me without hurting me. The poorest wretch who walks the streets of Erie would hurt me if he failed to extend to me a kindly greeting or if he failed to accept my greeting extended to him. It may be a weakness or it may be strength on my part, but such as it is I hope I will never get over it. I would rather suffer the rebuffs which I may get than to become indifferent or even hardened to them.

I have often felt, that in the parable of the good Samaritan, that worse than the wounds which the robbers inflicted on the body were the wounds of the spirit inflicted by the priests and Levites who gave not even the hand of fellowship in the hour of need.

At least so strongly do I feel on this matter, so highly do I regard all kindly greetings and expressions of good fellowship extended to me, so highly do I regard this Christian fellowship as a redeeming power, that I would not dare to take the responsibility of withdrawing my fellowship from a single human soul in all this world. So I say it without hesitation or reservation of any kind, that my own hand is held out to every other hand in this city. I am ready to give my fellowship to every human being. It is the kind of Christianity which I believe in, which I preach and practice.

My work and my mission in this community is to build up good feeling here between all classes. So I say to my ministerial brethren, that while I cannot compel them to accept my hand of Christian fellowship, I can extend it just the same. I have nothing against them as individuals or as members of the new Ministerial Association. I suppose they did what they thought was for the best interests of that theological system which they are committed to, but in doing so

I think they did violence to that Christian spirit which the Master exemplified, and which in the end is of higher importance to humanity than any theological system.

At any rate the laymen and laywomen of this community could not do in their organizations what they have done without disrupting this whole community. The social, political, educational and business interests of this city could not be run on the lines of fellowship which they have adopted in their association without chaos, bitterness and disorder. I think the moral leaders of a community ought to reach as high, yes, a higher level of Christian courtesy, fraternity and fellowship, than the business and social interests.

That is why I make this public plea for a free fellowship among honest men in which each recognizes the right of the other to be true to his honest convictions. Our whole American civilization is built on that principle, and the moral leaders of a community cannot do violence to this principle without striking a blow at our fundamental Americanism.

At any rate I stand for a free fellowship among honest men. So I say to the Ministerial Association, you may cast me out of your fellowship, but I do not cast you out of mine. You may withdraw your hand of fellowship from me but mine is still extended to you one and all. I have joined with you in the days gone by in many a moral campaign. I have struck with you some common blows for righteousness and practical Christianity, and I am ready to do it again whenever you are ready to let me work with you for all the great things which we hold in common.

At any rate I think the Ministerial Association and many people in the city misunderstand the cause which I represent. You have undertaken to put Unitarianism out of your association because you do not understand its spirit and its purpose.—*From the Erie Daily Times.*

I HEARD A VOICE

I heard a voice say: "You,
Who worship, should pursue:
The good you dream of—do.

"Arise!—Perfection seek.
Surmounting what is weak,
Toil on from peak to peak!"

"Henceforth, through sun and shade,"
I answered, "unafraid,
I follow the shy maid:

"Yea, beauty to create,
Accept with heart elate
Whate'er may be my fate."

Then, in youth's ardor, strong,
I toiled my way along,
Upon my lips a song;

But as I climbed on high,
Toward the forbidding sky
Perfection seemed to fly;

And though I strove the more,
Still through some viewless door
She ever passed before.

Heart-wearied and forespent,
With body earthward bent,
I ceased from the ascent;

Then, when hope seemed too late,
Despairing,—at Death's gate
I heard a voice say: "Wait!"

Lippincott's. —*Florence Earle Coates.*

THE SUNDAY SCHOOL

The Growth of the Hebrew Religion

A YEARS WORK

In the Study of the Old Testament as given by Jenkin Lloyd Jones to his Classes in Religion

1912 — 1913

Prepared for UNITY by DR. ALICE D. WILLIAMS

X.

LAMENTATIONS.

TEXT: *Thou, O Jehovah, abidest forever;*
Thy throne is from generation to generation.
Lamentations v:19.

Lamentations is a literary classic. It is a national dirge concerning the fall of Judah and Jerusalem, about B. C. 586, written of, if not in, the time of Jeremiah and reflecting his spirit, though the critics are inclined to deny his authorship. It is so much a product of that period that if not written by him, he may have inspired it. It has a parallel in the Welsh poets of the 16th and 17th centuries, when Wales was still feeling the humiliation of defeat and still hoping that it might throw off the yoke of England. Irish poetry abounds in like sentiment. If we could read the poetry of Hungary, Finland or Poland we might find there other "Lamentations." From our own Southland came a heartbroken wail over the absolute destruction of their hopes, the unqualified humiliation, the terrible loss, intensified by the narrow enthusiasm and bitterness of the conquered, as voiced by Father Ryan, the poet-laureate of the Confederacy, in "The Conquered Banner," which is a permanent contribution to this class of poetry:

Furl that banner, for 'tis weary;
Round its staff 'tis drooping dreary;
Furl it, fold it, it is best;
Furl it! for the hands that grasped it,
And the hearts that fondly clasped it,
Cold and dead are lying low;
And that banner—it is trailing!
While around it sounds the wailing
Of its people in their woe.
Touch it not—unfold it never,
Let it droop there, furled forever,
For its people's hopes are dead!

This poem of Father Ryan touches the deep places in human hearts, and there is no light on the horizon except the dream that future ages will honor their flag. The author of Lamentations, whoever he was, entered into such bitterness as this, and much more. But through all his sadness there was a gleam of faith and trust that the laws of the Eeternal would set things right.

Lamentations consists of five dirges or elegies, of high ethical and literary quality. The first four are written in the form of an acrostic, using as initial letters those of the Hebrew alphabet; this form is lost in our translation. The following poem is "The Conquered Banner" of the Hebrews:

How doth the city sit solitary, that was full of people!
How is she become as a widow!
She that was great among the nations, and princess among the provinces,
How is she become tributary!

She weepeth bitterly in the night; tears are upon her cheeks;
Among all her lovers she hath no comforter;
All her friends have dealt treacherously with her; they have become her enemies.

Judah goeth into exile, because of affliction and because of great servitude;
She dwelleth among the nations, she findeth no rest;
All her pursuers overtake her in the straits.

The ways to Zion mourn, because none come to the solemn feasts;
All her gates are desolate, her priests sigh,
Her virgins wail, and she is in bitterness.

Her adversaries have become the head; her enemies prosper;
For Jehovah hath afflicted her for the multiude of her transgressions;
Her children are gone into captivity before the enemy.

From the daughter of Zion all her beauty is departed;
Her princes are become like harts, that find no pasture;
Without strength, they flee before the pursuer.

If we could read this in the Hebrew we would get the rhythm of the poem. Dirges are the poetry of peoples who have lived through political extinction. But Jeremiah's Lament is shot through and through with the burden of all Jewish prophecy,—a spirit you do not find in Father Ryan's poem,—"This has come upon you because you did not behave yourselves; you were false to your principles, you did not stand by." The author's prayer is to Jehovah, in him is their hope for the future.

Lamentations is constructed according to the strict form and sustained meter of Hebrew Elegy. Each poem follows a distinct plan, the fifth differing from the four preceding. It is not acrostic in form and there is a prayer at the end of exquisite finish.

Remember, O Jehovah, what is come upon us!
Look down and behold our reproach.
Our inheritance is fallen to strangers,
Our houses to aliens. . . . .
With the yoke upon our necks, we are driven;
We are wearied and have no rest.
We have given the hand to the Egyptians,
And to the Assyrians, to be satisfied with bread. . . . .
The elders sit no more at the gate;
The young men have ceased from their music. . . . .
Woe unto us that we have sinned! . . . .
Turn us again to thee, O Jehovah, that we may be restored!
Renew our days as of old!
For shouldst thou utterly reject us?
Shouldst thou be so exceedingly wroth against us?

This has the pathos of Irish, Scotch and Welsh poetry. English poetry, on the contrary abounds in the bumptiousness of the conqueror.

There are a few things to be said of Jeremiah for which there was not room last week. Like Abraham Lincoln, he had his discouragements, he had times when he was not sufficient to the day. The times in which he lived were disturbing. The poor fellow, after he was pulled out of the dungeon, fiercely says:

Cursed be the day on which I was born;
Let not the day on which my mother bore me be blessed!

At another time, when he speaks of the other prophets who prophesied falsely, he breaks down. The priests, too, were against him and on the side of the conceited king, and he cries:

My heart is broken within me;
All my bones tremble.
I am become like a drunken man,
Like a man whom wine hath overcome,
Because of Jehovah,
And because of his holy words.

For the land is full of adulteries;
Because of a curse doth the land mourn;
The pastures of the waste are dried up;
For they run to do evil,
And their might is without right.

Abraham Lincoln, in his Cooper Institute speech, said: "Let us believe that right makes might and in that faith dare to do our duty."

In the 29th chapter Jeremiah writes a letter of advice to those already gone with the first deportation to Babylon. Messages must have been few in those days of slow communication. This letter is full of good, far-seeing statesmanship, in the form of a message from Jehovah.

The Century Dictionary defines "jeremiad" as a complaining tirade. If ever a man was misinterpreted it was Jeremiah. Such as he have been the preachers whose names survive in literature, who have an abiding place in history. History has vindicated the message of Jeremiah.

QUESTIONS ON LAMENTATIONS.

1. What inspired the book of Lamentations?
2. Where in literature may you find other examples?
3. How is the book divided? How constructed?
4. What caused the downfall of Judah?

The Voice from the Pew

Our good Methodist brethren of earlier days had an expression, very prevalent, especially at revival seasons, which, before The Voice could understand its real significance, fastened itself upon her memory, along with the words "predestination," "vicarious atonement" and "sanctification," and that unforgetable term is "a lively concern."

The family home was next to the Methodist "meetin' house," with large grounds and immense trees on the church side. The Voice was "too young to attend church services," and of course, being "unconverted," consequently "unregenerate," was not eligible to attend the "class meetings" (held immediately after morning service and at 3 p. m.); but her lively curiosity easily enabled her to overcome the situation by perching herself in the thick greenery of a convenient tree, from which unseen vantage she could see and hear all the proceedings of her envied elders during the season when the windows were open, and being many miles south of Chicago's latitude, this was a considerable portion of the year.

When the "revival" proper opened every one, young and old, was expected to attend, and the writer, by the time she was eleven, had many good friends expressing a "lively concern" for her soul. While the "concern" was wholly unprofitable to the interested friends, as to converting her soul to Methodism, I am sure it has not been unprofitable to the soul under concern, for doubtless, to those very days and misunderstood expressions is due the incentive toward spiritual growth which is the only satisfactory quest of life. The memory of that term has followed me all through the devious years of my life and called to me "pause and consider" before taking this or that step, or before becoming unduly interested in some project, although to my present thinking the term was less properly used by the Methodist enthusiasts than by our good Quaker friends who often admonished each other by having "a lively concern" over some matter of interest to themselves both singly and communal. It is in the sense of the latter usage that I would use the term today were I "speaking in meeting," either in the Methodist or the Quaker congregation; but since there are many things in our own church

body for which I am having a "lively concern," I shall speak right out just the same.

The one thing that at present I am concerned about is the attitude some of our old friends have toward our own *non-denominational* publication, UNITY. Not long since, in reply to some comment of the writer on UNITY, a friend admitted "that she had had no time recently to read it as carefully as she formerly did, but that she always enjoyed the poetry." Very well, then! Take it for the poetry—I would say, and like Lippo Lippi's argument for beauty in the world—

You'll get about the best thing God creates.

If there were nothing else in it of interest except the poetry, it is, in my estimation, worth its price. But the many other excellent things that cannot be found elsewhere make it, to me, invaluable. But, you may argue, "we cannot afford the price for just the bits of poetry in it." Well, I would say we cannot afford to go through life *without any poetry*. How many people read every column of their daily paper, or every article of the monthly magazine, or, for that matter, every word of the book he may be reading? We take what appeals to us, although we ungrudgingly pay for the whole. As to books, many good authorities claim that *some* portion of every book may with profit be "skipped" by us. Consequently, if I liked only the poetry of any publication, then I should take it for the poetry, and be perfectly willing to pay for the labor of some one in finding and culling out the gems which always appeal to me.

If you, my other friend, like only the editorials and sermons, then take it for those and leave the publishers free to still add a little poetry for the benighted ones "who like such stuff." For myself, I could not spare any of it. I am *still* grateful for the beautiful life of Prof. Swing which appeared in the paper some years ago, as well as many other contributions, and *all* of Mr. Jones' sermons. Only this morning I read in an issue of January an extract from a sermon by a Jewish preacher, Rev. Joseph Krauskopf, on "Why Attend Synagogue?" To every word of which my heart assented. In the current issues how grateful we should be for Mr. Beal's masterly papers on Hugo Grotius, Father of International Law; and in this week's issue (April 17) the cover poem, "The New Creators," fittingly describes, I think, the co-workers of All Souls.

"But," some may say, "I do not care for poetry and I do not have time for the sermons and editorials, so *why* should I subscribe for UNITY?" Here's where my "lively concern" fits. I am concerned for the way in which we feed our minds and allow the youth in our charge to glut themselves on trivial amusements; to feed their minds on frivolity and become so lacking in self-resourcefulness that they cannot spend one evening quietly at home reading something worth while. We should force ourselves to read something besides the ephemeral news of the big dailies and the dramatic and sporting sheets—for our soul's sake. The dealer in hides or shoes would not think he could do business without his trade journal, *The Hide and Leather Weekly*. Every department of trade and business has its trade journal which the *earnest* man reads most assiduously if he would succeed. He grows in business on what he feeds on—and he *will* grow.

"Is not the life more than meat?" Can we live physically without physical food? Can we grow spiritually and never devour one bit of spiritual food? Just what *The Grain Dealers' Weekly* is to the dealer in wheat and corn, so is UNITY, or any denominational paper, to the members of that particular denomination; and woe to us, spiritually, if no grain of thought or wisdom from our weekly portion of spiritual food find its way from UNITY to our soul's life. Shall we sow habits of restlessness, hurry, cheap amusements and waste of *all* our energies and money, or—"What Shall the Harvest Be?"

VIVA VOCE.

Sunday, April 20, 1913.

Correspondence

EDITOR UNITY:—

Professor Henri Bergson's attack on "crass materialism and the equally rude rationalism" is not out of place, because they are both based upon the absurdity of a blind, unconscious, mechanical-acting universe. But when he unduly exalts as great a fallacy, the freedom of the will above the sovereignty of God, and makes it the "complete master of intelligence," he jeopardizes and degrades mankind and libels God. To make moral and intellectual evolution subject to the wills of human beings, who are handicapped by evil propensities, shows conclusively that reason has led Professor Bergson falsely. There is right and wrong reason; if the premise is wrong, reason will be led astray and *vice versa*. Instead of saying that "reason constantly plays us false," he should have said, to be truthful, that "reason plays us false when we assume a false premise."

Human wills are as different as the mental constitutions of the persons who exercise them, hence they are subject to the different intelligences of mankind; and that is why people believe and act as differently as they do; they will and do as they are mentally constituted and as they are affected by their environment and they *must*.

Professor Bergson can rightly denounce "crass materialism" and the determinism and rationalism that are based upon it, but there is a scientific materialism and determinism that cannot be shaken. No knowledge of God and of His universe can be had without material revelations upon a mathematical basis; neither can moral and intellectual evolution be without a determinative, intelligent power, any more than could the evolution and transmutation of species. As the builder of a house must work until it is finished, so must the God in evolution work until He has finished mankind. As "the Gospel of the Kingdom" by Jesus teaches, the leaven must work until all is leavened.

JOHN MADDOCK.

What Makes Old Age

It is a time when old age is purely optional. If one likes to be called an old man at 50 or 60, there is nothing to hinder him. If he considers himself old, he is old. On the other hand, being 70 and still feeling youthful, he may with perfect propriety hold his place in the pleasures and activities of the world and his actual years will be no handicap. Old age is much a thing of personal opinion; it depends more on the individual than upon the date of his birth. It is a state of mind.—*Exchange*.

PUBLISHED WEEKLY **UNITY** ESTABLISHED 1878

The Unity Publishing Company
Abraham Lincoln Centre
$2.00 PER ANNUM

SENIOR EDITOR.....JENKIN LLOYD JONES
ASSISTANT EDITOR.....EDITH LACKERSTEEN

EDITORIAL CONTRIBUTORS:

Charles E. Beals, Francis A. Christie, Joseph H. Crooker, Percy M. Dawson, John Faville, William C. Gannett, Fred. V. Hawley, Charles M. Henderson, Emil G. Hirsch, John Haynes Holmes, Newton Mann, Joseph Newton, E. P. Powell, Edwin A. Rumball, William M. Salter, Albion W. Small, Frederick Starr, Joseph Stolz, James G. Townsend, Eugene G. Updike, Albert R. Vail, Charles W. Wendte, James H. West, R. A. White, Charles Zueblin

"Entered as Second-Class Matter, January 12, 1899, at the Postoffice at Chicago, Illinois, under act of March 3, 1879."

THE FIELD

"The World is my Country, to do Good is my Religion."

FIVE TOURS TO EUROPE

In Connection With the World-Congress of Free Christianity and Religious Progress at Paris, July 16-22, 1913

Special Travel Arrangements at Excursion Rates by Thomas Cook & Son

Steamship Teutonic, from Montreal, June 28, 1913.
Steamship Arabic, from Boston, July 1, 1913.

Tour One

England, Scotland, France, Belgium.

June 28 by the "Teutonic," 10,000 tons, only seven days (but four days on the open ocean) from Montreal to Liverpool. Thence to English Lake District, Robert Burns's country, Glasgow, the Trossachs, Lochs Katrine and Lomond, Edinburgh, Warwick, Stratford-on-Avon, London, Dover-Calais to Paris (one week's stay), Brussels, Antwerp. Sail by Red Star steamer for Boston, arriving August 5. (This tour can be extended, at option, by any member of the party.)

This tour includes fares on steamships and railroads, accommodations at first-class hotels, free transfers of passengers and their luggage, liberal amount of carriage drives and local excursions, all necessary fees to servants, porters, etc., and the services of competent conductors from Liverpool on until arrival at the steamship dock in Antwerp. Also a full membership in the Congress, a copy of the printed report of its proceedings, and participation in its banquet and various congress excursions and courtesies.

Cost, 39 days' tour, $275.
Cost, 34 days' tour per "Arabic," $265.

Tour Two

England, Scotland, France, Switzerland, Holland, the Rhine, Belgium.

By the "Teutonic" from Montreal, June 28, or the "Arabic" from Boston, July 1, 1913. Route as per Tour One to Paris. Thence to Geneva, Chillon, Interlaken, Lauterbrunnen, Wengern Alp, Grindelwald, Brienz, Brünig Pass, Lucerne, Rhigi, Bâle, Heidelberg, Mayence, the Rhine to Cologne, Amsterdam, Isle of Marken, Hague, Scheveningen, Brussels, Antwerp. Red Star steamship, arriving in Boston August 17.

Cost, 51 days, all included, $400.

Tour Three

England, Scotland, France, Belgium, Holland, the Rhine, Switzerland, Italy.

By the "Teutonic" from Montreal, June 28, or the "Arabic" from Boston, July 1, 1913. Route as per Tour One to Paris. Thence to Brussels, Antwerp, The Hague, Amsterdam, Scheveningen, Isle of Marken, Cologne, the Rhine to Mayence, Heidelberg, Basle, Berne, Interlaken, Lauterbrunnen, and Grindelwald, Meiringen, Brünig Pass, Lucerne, Rhigi, via St. Gotthard Tunnel to Lugano, Bellagio, Como, Milan, Venice, Florence, Rome, Naples, Pompeii. White Star steamship ($90 berth included) to Boston, via the Azores, arriving in Boston September 1.

Cost, 65 days, all included, $540.

Tour Four

England, Scotland, Paris, Brittany and the French Château District.

By the "Teutonic" from Montreal, June 28, or the "Arabic" from Boston, July 1, 1913. Route same as Tour One to Paris. From Paris to Rouen, Normandy. Thence tour in Brittany, Caen, Avranches, Pontorson, Mont-St.Michel, Brest, Quimper, Auray (Carnac), Nantes, Angers, Tours, and the Château country of France; motor excursion to Chenonceaux, Chambord, Blois, etc.; Orleans, Paris, Brussels, Antwerp. Red Star liner for Boston, arriving August 17.

Cost, 51 days, all included, $400.

Tour Five

Brittany, Touraine, Pyrenees, Spain.

By the "Teutonic" from Montreal, June 28, or the "Arabic" from Boston, July 1, 1913. Route same as Tour Four to Blois (August 4). Thence to Bordeaux, Pau in the Pyrenees, Lourdes, Biarritz, Burgos, Madrid, Escorial, Toledo, Cordova, Seville, Granada, Alhambra, Gibraltar, sailing by Cunard or North German Lloyd steamer ($90 passage included), arriving in New York August 30.

Cost, 63 days, all included, $580.

For full particulars of these trips apply for detailed circular of 12 pages. Applications for information or membership in the party may be made to Rev. Charles W. Wendte, D. D., General Secretary of the International Meetings at Paris, 25 Beacon street, Boston, or Thomas Cook & Son, 336 Washington street, Boston.

The Unitarian Advance

A Monthly Magazine of Progress in Religion
GEORGE H. BADGER, EDITOR

ASSOCIATE EDITORS
JOHN HAYNES HOLMES, EDGAR SWAN WIERS, HENRY WILDER FOOTE, CHARLES WESLEY CASSON, FREDERICK ROBERTSON GRIFFIN, ALSON HAVEN ROBINSON

CONTRIBUTING EDITORS
REV. THOMAS R. SLICER, of New York
REV. JABEZ T. SUNDERLAND, of Hartford, Conn.
REV. THOMAS VAN NESS, of Boston
PRES. FRANKLIN C. SOUTHWORTH, of Meadville, Pa.
REV. WILSON M. BACKUS, of Minneapolis, Minn.

THE UNITARIAN ADVANCE
is for all of us, all together. It aims to be the organ of no restricted section, no segregated group, no separating party, and no "peculiar idea." It stands for "the open door" for ideas, with a square deal for all sides.

THE UNITARIAN ADVANCE
Stands pre-eminently for the **Forward Movement** in religious thought and activity—for the fundamental principle of Unitarianism.

THE UNITARIAN ADVANCE
has a resolute purpose.—but it is not dull about it. It is dead in earnest,—which makes it very much alive. It is progressive,—that is, always interesting. It is not afraid of new ideas; and its editors have the courage of their convictions. Besides, we do not deem it essential always to say things in the same old way.

Subscription, One Dollar. Address
THE UNITARIAN ADVANCE
104 East Twentieth Street, New York

$53,000.00

BEING GIVEN AWAY

to those who act as the local representatives of **EVERYBODY'S MAGAZINE** and **THE DELINEATOR**—all in addition to liberal commissions. Let us show you how you can

Secure a Share

simply by forwarding the subscriptions of your friends and neighbors and collecting the renewals of our present subscribers. Try for THIS month's prizes. There are lots of prizes that can be won only by persons living in towns same size as your own. Write at once to the

BUTTERICK PUBLISHING COMPANY
Butterick Building, New York City

GREGG SHORTHAND

holds the world's record for accuracy—**99.6% perfect**—made by Mr. Charles L. Swem on solid non-court matter. On court testimony, Mr. Swem wrote **268 net words per minute**—only one word below the previous world's record.

Gregg Shorthand is the **easiest system** to learn and by far the most efficient in practice. It is taught in over 2,000 schools because with it students can obtain more satisfactory results in a given time than is possible with any other system.

START NOW—Day and Evening Sessions

Gregg School is the largest school in the world devoted entirely to shorthand training.

Let us send you a catalog. Write for a copy to-day, or, better still, call personally and note for yourself the many advantages enjoyed by our students.

GREGG SCHOOL

Telephone Central 3739
32 S. Wabash Avenue **Chicago, Ill.**

MODERN "EVIDENCES OF CHRISTIANITY."

We have made a distinct gain in this matter in the last fifty years. The evidential value of miracles once urged with showy confidence has been remanded to an entirely subordinate place. The evidences of Christianity today which carry most weight with judge and jury are to be found in the higher standard of values consequent upon the diffusion of the Christian gospel, in the new regard for the weak and helpless, in the more complete sense of responsibility for the general well-being, in the steadier and more thorough-going attitude of opposition to all forms of evil, in the larger vision and more profound confidence touching the coming of that condition of life worthy to be designated as "the kingdom of God." These are indeed "signs from heaven" testifying to the validity of the Christian message in terms of abiding worth.

Charles R. Brown.

Christian World.

PROCTOR ACADEMY

Andover, N. H.

A school for boys and girls conducted under the auspices of Unitarians. In the foothills of the White Mountains, 100 miles from Boston. Pure water. Bracing air. Central heating and lighting plant. Complete sanitation. Separate dormitories. Gymnasium. Athletic advantages. School farms of 150 acres. College Preparatory, Agricultural, Domestic Science, and Commercial courses. Board and tuition $250 a year. Tuition Scholarships for ten students. For catalogue and full information address

FRANCIS TREADWAY CLAYTON, PRINCIPAL

THE ARYAN

The Hindu Paper of Canada

Published at 630 Speed Avenue
VICTORIA, B. C.

Send your subscription and write for advertising rates to
S. SINGH, Managing Editor.

KENWOOD FLORAL Co.
HENRY HILMERS, Prop.
Phone Oakland 78. 1117 E. 47th Street
Choice Plants and Cut Flowers

Tel. Douglas 3882 Est. 1873

Wm. Wilson

Dealer in
PAINTS, OILS, VARNISHES
Glass and Glazing
Tools, Cutlery and Hardware
3831-33 Cottage Grove Avenue,
CHICAGO

Sample Copies of

UNITY

sent anywhere upon application

Winter Home in Summer Land
"HICKORY CREST"

beautiful private home, all modern conveniences, thirty-acre grove, five minutes of Southern R. R. Station, now open to a few boarders. Special attention to convalescents or those seeking a mild, dry climate for winter. Milk, butter and eggs produced at home. Terms, fifteen dollars per week. References exchanged.

Address

"HICKORY CREST"
Seneca - - South Carolina

A MAGAZINE of LAUGHTER
THE FUNNIEST OF ALL THE FUNNY MAGAZINES
Primful of wholesome wit and humor. Join the campaign for One Million subscribers by sending **25** CENTS in Coin for **One Year** or five (5) separate subscriptions for $1.00. Foreign sub'ns, 25 cents extra.
THOMPSON'S MAGAZINE, Dept. , 328 Federal St., Chicago

The Meadville Theological School
MEADVILLE, PA.
Founded 1844

is a modern, undogmatic training-school for the ministry, which seeks to combine accuracy of scholarship with catholicity of spirit and practical efficiency. In order to meet the demands made upon it by the churches, it needs at once double its present number of students.

For catalog address, The Registrar, Meadville Theological School

Pacific Unitarian School for the Ministry
BERKELEY, CALIFORNIA
Founded 1904

Aims at thorough and scientific scholarship; emphasizes the application of religious ideals to municipal and social as well as individual life; gives complete preparation for the modern ministry and social service. It works in cooperation with the University of California and other Divinity Schools and affords an unusually wide choice of courses. Open to both sexes.

The year begins August 19, 1913. Write for the Register and complete information to the President.

EARL MORSE WILBUR, D. D.,
Pacific Unitarian School
BERKELEY, CAL.

Bowman Dairy Company
MILK BOTTLED IN THE COUNTRY
Milk :: Cream :: Butter :: Buttermilk
DO OUR WAGONS SERVE YOU?
WHY NOT HAVE THE BEST?
4221-4229 State Street
Telephones at all Division Offices
EVANSTON :: CHICAGO :: OAK PARK

UNITY HYMNS AND CHORALS
New Edition, Revised and Enlarged
EDITED BY
Frederick L. Hosmer and William C. Gannett

UNITY PUBLISHING CO.
Abraham Lincoln Centre,
CHICAGO

"Better be safe than sorry"
AND ORDER
High-Class Limousine Cars
AT REASONABLE RATES
FOR ALL PURPOSES
DAY AND NIGHT SERVICE
Phones Douglas 3268 Automatic 79-806
OAKLAND AUTO LIVERY
826 EAST 39th STREET
Send for Calendar Rate Sheet

THE MAXIMS OF PTAHHOTEP

A beautiful and interesting Card has been prepared as an Easter gift for the pupils of All Souls Sunday School. The sentences are taken from an Instruction Book for the use of Egyptian Youth edited in the time of the Pyramid Builders. The size is 12½x8½ inches with richly colored border. Copies can be procured for 25 cents.

UNITY PUBLISHING CO.
700 Oakwood Blvd.
CHICAGO

CREAMERIES:
Beecher, Ill., Orland, Ill., Goodings' Grove, Ill.

Dowd Pure Milk Co.
4326-34 Wabash Ave.
Phone Oakland 474

Milk and Cream of the Highest Grade Bottled in the Country.

OUR MOTTO:
Purity, Cleanliness, and Efficient Delivery

The Subscription Price of
UNITY
is $2.00 per annum

ASK YOUR DEALER FOR

Jones Dairy Farm Products

We Make

SAUSAGE, HAMS, BACON and LARD

We will be glad to send you one of our little books containing recipes upon request

MILO C. JONES
Jones Dairy Farm
FORT ATKINSON :-: WIS.

Removal Notice

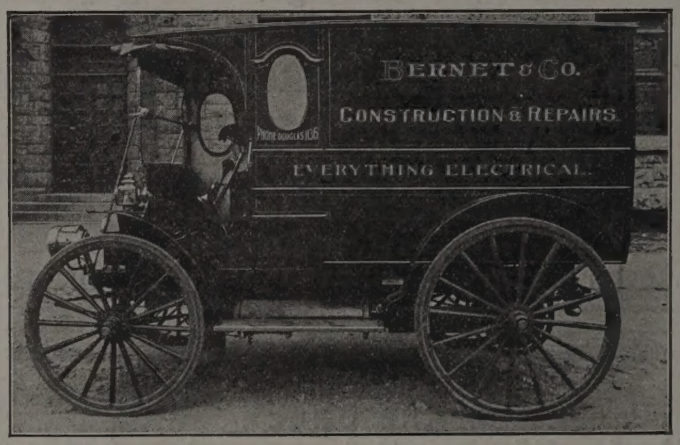
FORCED TO MOVE

The building which we now occupy will be torn down January 1, 1913. We have secured the entire building at 24 West Lake street, near State, where we are permanently located. However, we shall continue to operate this store at 24 North Wabash until December 31.

Telephone, Central 480

White Sewing Machine Co.

GEO. E. CAUGHEY, Manager



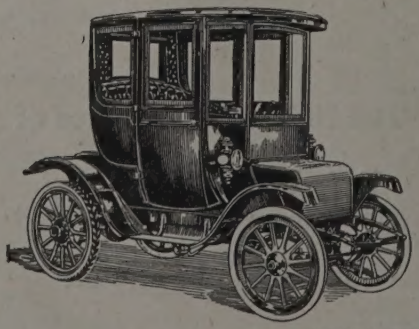
Prompt Service - Best Workmanship

4532 St. Lawrence Avenue

PHONE DREXEL 1435

O. Huppenbauer G. A. Gunggoll P. J. Hiselman

EXPERT REPAIRS, BATTERY RENEWALS AND SUPPLIES



Royal Electric Garage

556-606 E. 40th St.

Half Block East of Vincennes Ave.

PHONE KENWOOD 4146

Buy your wife an Electric and keep it at the Royal Electric Garage. WE HOUSE ELECTRICS EXCLUSIVELY. No dirt or grease from gasoline in this garage.

Free Reading!

Unitarian sermons sent free on application to MISS ELLEN A. CALL, 35 Sumner St., Lawrence, Mass.